

# NEW ENGLAND SPECTATOR.

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VOL. I.

BOSTON, WEDNESDAY, AUGUST 12, 1835.

NO. 40.

For the New England Spectator.  
A STATEMENT  
OF THE CIRCUMSTANCES WHICH INDUCED  
FIFTY STUDENTS OF PHILLIPS' ACAD-  
EMY, ANDOVER, MASS.,  
TO ask a Dismission from that Institution.

We regret the necessity, which compels us to appear before the public in vindication of our conduct. The course which we have pursued may seem, we are well persuaded, at the first glance, to many of the great, the wise, and the good, to savor of rashness and fanaticism.

And in the outset, it will naturally be asked, who are these students? What their age and character? Every feeling of our hearts would prompt us on these delicate topics, to maintain an entire silence. But when, by withholding facts on such points, we run the hazard of being held up by unprincipled and designing men, as a parcel of insignificant and deluded

fisted figures for the hand of scorn,

To point her slow, unmoving finger at,

we are not at liberty to be silent.

A large majority of our number have reached that period, when by the laws and usages of the land, we can lay claim to all the privileges and immunities of free American citizens. The average age is more than twenty-one. There is but one of us, who, by the laws of this Commonwealth, is not required to pay an annual tax into the public revenue. Nearly all are professors of religion, and studying for the Christian ministry. We do not propose on the present occasion to enter into a labored exposition of Anti-Slavery principles; neither to heap calumny and disgrace upon the head of any man, or set of men living; much less to exhibit any thing approximating even in the slightest degree to a spirit of recklessness and bravado. Our simple object is, to spread out before the world the circumstances and the facts in our case.

And though in these may be embodied all the unkindness and severity of unenlightened truth, yet justice to ourselves and the world, calls upon us to make them known. Only let our statements be fairly and impartially weighed, and we are willing to abide the decision of an enlightened and christian public. We now proceed to detail that unhappy train of circumstances which has finally resulted in our withdrawal from the Institution.

In the fall of 1834, a committee was appointed by the abolitionists in Phillips' Academy, to wait upon the Principal, Mr. Johnson, for the purpose of obtaining his permission to form an Anti-Slavery Society in said Institution. Their suit was promptly rejected.

In January, 1835, by vote of the Abolitionists in the same Institution, a respectful memorial was drawn up, by a committee appointed for that purpose, asking permission, a second time, from the Principal, to form an Anti-Slavery Society. This petition was not presented, from the fact that our Instructor informed one of the committee, that he had made up his mind upon the subject—that he objected to its formation, but if the committee wished to "instruct him" on the subject, he would wait on them.

We could, of course, proceed no farther with the business, without putting ourselves in the attitude of "instructors," which, as modest young men, as pupils, we could not do without outraging all rules of propriety. Thus ended our second effort to form an Anti-Slavery Society in Phillips' Academy.

The next inquiry was—Can we join a society in the Theological Seminary, or in the village, in case of its formation? And though in this time, and then reconcile it with a law, enacted a short time subsequently, for the purpose of preventing the students from joining the Anti-Slavery Society in the village, which we shall soon introduce. The substance of this answer, was as follows: "If individuals see fit to connect themselves with either of these societies, I do not prohibit them, though I could give my advice." From what quarter does the breeze next blow? You shall hear. Truth is our panoply, facts are our weapons, and wield them we must, let shame and confusion fall upon whom they may.

On Tuesday evening, February 3, 1835, an Anti-Slavery Society was formed in the Village, and some 25 or 30 of the students of Phillips' Academy entered their names upon its Constitution—not half the number who would have joined, but for what afterwards transpired. On a subsequent morning our Instructor, learning that his pupils had taken an active part in the meeting above-mentioned, but ignorant that any had actually become members of the Society, in connection with other remarks, gave the following so-called "advice": "Now having expressed my views on this subject, (the formation of the Anti-Slavery Society) do I expect any member of my school will join that Society? No, I do not. And if any individual feels it his duty to belong to that Society, I expect him as a gentleman and a Christian, to come to me and have his name taken off from my list. And now, my young friends, don't go about complaining that I am unreasonable. There is no compulsion—you are as free as air—but if you must join an Abolition Society, come to me and I will give you an honorable dismission and recommendation to any Institution in the Union, and no man in my presence shall ever say, 'What against you?' Comment is unnecessary. On the evening of the same day, our Principal, having learnt that some members of his school had joined the Society above-mentioned, gravely tells us, 'That it supposes it will be just as far for us to take off our names as it was to put them on.' But what is the result? Do we forthwith erase every name, and by this act make an expiatory sacrifice for the heinous crime of thinking and acting according to the dictates of our own consciences, on a subject, freighted with interests as weighty as the salvation, temporal and eternal, of two and a half millions of our countrymen, together with the extension and purity of the church universal? No. We immediately conformed not with flesh and blood, but looked to God—took courage, and, having put our hand to the plough, dared not look back. Those of us concerned, well remember through what a fiery furnace we were called to pass. All who considered it their duty to continue their membership, were requested to hand in their names to the Principal. Most of them were promptly given. Now in connection with this request, take the so-called "advice" before referred to, and what, we ask, save expulsion, could be supposed to await us? Thus day after day were we kept 'on the tenters.' When we put the question, whether for this high misdemeanor, (?) expulsion must be met; the response was, 'I shall do nothing rashly,' as ambiguous as the oracles of Apollo. The fear of dismissal was thus brought to bear powerfully upon us. And when this method proved entirely futile, the powers of persuasion were put in requisition; and, in more than one instance, were we addressed in terms like the following: "Now if all the rest will erase their names, will not you also? Now if you will not do it from principle, will you not out of respect to my feelings?" But all in vain. Conscious that we had planted our feet upon the rock of eternal truth, we stood unmoved. No name was taken off.

And now we ask the candid consideration of our readers to a law enacted a short time subsequent to the above proceedings, but not, however, till after the famous vote of neutrality was passed in the Theological Seminary. It was couched in the following language, viz: "No member of

Phillips' Academy shall join any society in the town of Andover, without permission from the Principal!! Now, premising that this law was made, not to regulate the conduct of minors alone, but to be enforced upon those arrived at the age of manhood, and who, of course were entitled to the rights of suffrage and all the privileges of citizenship, we put the question to an enlightened public, and ask them, if they have thus learnt liberty from their veteran fathers, who fought the battles of the revolution? We appeal to the statesman, and ask him to tell us, if such a law is in keeping with our Declaration of Independence and inimitable Constitution? And finally, we ask the ministers of our holy religion, if they have thus learned liberty in the school of Christ? And had we, in consequence of the liability simply to which this enactment exposed every one, immediately dissolved our connection with the Institution sanctioning it, who would have been our accuser? But we did not act hastily. We waited its operation. We could hardly persuade ourselves to believe, that any pious and consistent individual of mature years would be hindered from joining any Society with which he might feel in duty bound to unite, (though in such cases we utterly repudiate the principle of acting by permission.) But what, think you, were our feelings, when we saw a beloved brother of devoted piety, and 25 years of age, with a heart burning with a desire to do something for his poor, degraded, impotent, enslaved countrymen, by the administration of this law, prevented from bearing his testimony against a sin, more foul than which, none exists on the face of the globe—we mean Slavery. And how did the case become aggravated, when another of our number, of similar character, and 20 years of age, was prevented from giving in his name to the Anti-Slavery Society in the church to which he belonged, composed of his own brethren and sisters in Christ, and having for its president his own pastor? And had we then, at once and forever, dissolved our connection with an Institution, fostering within its bosom a principle like this, and thereby proclaimed to the world our honest indignation against such an unwarrantable exercise of power, who triumphantly ask, would have dared to stand forth as our accuser? But, strange and weird, composed of his own brethren and sisters in Christ, and having for its president his own pastor?

And though in these may be embodied all the unkindness and severity of unenlightened truth, yet justice to ourselves and the world, calls upon us to make them known. Only let our statements be fairly and impartially weighed, and we are willing to abide the decision of an enlightened and christian public. We now proceed to detail that unhappy train of circumstances which has finally resulted in our withdrawal from the Institution.

First, To create a feverish, party excitement. On the contrary, we believe, that should you grant our request, it would greatly tend to stifle such an excitement. For what can be more likely to effect this, than for every one to think and act for himself? Or what more to create, than a disposition in one party to denounce and crush another?

Second, It is not that we wish to gratify our own self will, or follow the impulse of feeling, in opposition to our better judgment. Such is not the fact. We have been driven to it by a settled and imperious conviction of duty to God, and our self.

Third, It is not that we wish to favor any body, or set of men. The principles of Abolition are what we love, and upon which we feel bound to act.

Fourth, It is not that we may gain popularity—we expect rather the public odium. We expect to be branded with the epithets of fanatics, as the dupes of a wild phrenzy, of ignorant enthusiasm, and as zealots without knowledge. We see before us a fearful array of the great, the wise, and the good, those who will be ready to look upon us as actuated by a blind passion, rather than by cool judgment; as disturbers of the peace rather than as the advocates of equal rights. But amid the universal din of anathemas and denunciations, we hear the still small voice whispering—"Go on, and fear no evil, for I am with you." And how can we linger? Conscience must speak out. Her mandate must be heard. And when we walk as she plainly directs, with the consequences we have nothing to do. Committing ourselves therefore to the God of the oppressed, we feel prepared for the unequal contest. In your co-operation, Sir, your prayers and sympathies, we should indeed rejoice. But if you cannot conscientiously intend them, all we ask is the privilege of thinking and acting for ourselves.

[Signed by eighty-eight individuals.]

Wednesday, July 22.—At a meeting held in the Academy, the committee, having presented the memorial, reported a negative answer from Mr. Johnson. A resolution was then offered, the purport of which was, That we do not impeach the motives of our instructor in refusing our request, but consider it our imperative duty to ask a dismission from Phillips' Academy. After remarks, both for and against the resolution, the following petition was introduced to the meeting, and after its import was fully made known, the year and day on the resolutions were taken, each one answering affirmatively, with his own hand subscribing his name to the petition.

PETITION.

RESPECTED INSTRUCTOR.—It is with feelings of sincere regret, that existing circumstances render it necessary for us to dissolve our connexion with Phillips' Academy—and especially so as our protracted connection has only served to bind nearer to our hearts our Instructor, who has given us reason to believe that in all things he desires our highest happiness and the ultimate good of the world. But still we feel, that no ties, however tender, should deter any man from the prompt discharge of his whole duty. We, therefore, the undersigned, do respectfully request an honorable dismission from this Academy, with that recommendation to other Institutions, which our character and scholarship in your opinion deserve.

Resolved, That this, and all our future meetings be opened with prayer.

The following memorial was then read and adopted. It is proper here to remark, that this article was written without any expectation that it would be made public, which may serve as some apology for any inaccuracies of language or infelicities of arrangement.

RESPECTED INSTRUCTOR.—We, whose names are undersigned, are well aware that the relations we sustain to yourself, make it our duty to hold you in the highest respect and regard; and the more so, as we have the fullest evidence that all your feelings and all your conduct toward us, are the result of a tender regard for our welfare and that of the world. And, while such are our impressions, how can we have any other feeling than those of filial love and obedience?—But there are certain occasions, when one will admit, when we are not at liberty to do as we would. Even now, if we could act as feeling would suggest, we would throw aside our pen, and forever leave our place. But when principle is concerned,—when we must follow the advice of our superiors, or of our own fathers even, if we do so at all, at the expense of conscience, and our own sense of right and wrong, we cannot, we dare not do it. Otherwise we should plainly disregard the injunction of wisdom and the bible—"that we ought to obey God rather than men." Such are the feelings, Sir, with which we make this third request for your permission to form an Anti-Slavery Society in Phillips' Academy. It is, with great delicacy indeed that we prefer this request, as you have already twice given your refusal to us—it speaks for itself.

[Signed by fifty individuals of the age and character stated in the commencement of this article.]

Now we wish it to be distinctly understood, that up to this time, our Principal had not only made no complaint against us, but on the contrary, had indignantly repelled the foul charge of insubordination, so wickedly and meanly preferred against us, and publicly attested to our gentlemanly and christianlike deportment, and given it as his full conviction, that as a body, we were influenced by none but the purest motives. Hero then, in the commencement, "the head and front of our offending," as a body; and for individual acts and expressions, we are not responsible. And were we thus responsible, we should be willing to place whatever individuals of our number have said unadvisedly, side by side, with what has been said rashly and inconsistently, by our opponents, some of whom may be found in high places, clothed with authority and with heads silvered o'er with age. To mind and confidential intercourse we have aimed not to descend. We would, however, forewarn our opponents, "that if provoked, as we trust we never shall be, to engage in a contest of this kind—one in which he who conquered could scarcely be deemed victorious, 'there may be blows to take as well as blows to give,' and I respectfully 'suggest' that those who live in glass houses, beware how they throw stones. But to the petition. For here lies our imputed guilt—as proof of which, we here insert a copy of the certificate given to those who received their dismission.

This may certify that \_\_\_\_\_, in concert with other individuals, members of Phillips' Academy, having expressed to us by petition, their united request, that their connection with said Academy be dissolved, is hereby dismissed, at his own request; although we consider the manner of getting up that petition as wholly irregular, and most regard it with marked disapprobation: and furthermore, is recommended, as having sustained a good moral character, and as having made commendable proficiency in study.

Now what was the manner of getting up that petition, which is here said to be wholly "irregular," and is "regarded with marked disapprobation?" Our readers have already been informed. And on this point we may, without vanity, claim to be well informed as our Instructors. We therefore again affirm, that this petition was signed by forty-six persons out of the fifty, after free and deliberate discussion on both sides of the question, and that the remaining four signed the next day, from a full conviction, that their duty to God and their fellow men absolutely demanded it. Has it then come to this? Is a free interchange of thought and opinion, on a great question of duty, wholly "irregular" and to be "regarded with marked disapprobation?" In what age—in what country—under what form of government do we live? But it is still objected that the petition was signed in a state of high excitement, after listening to violent and "inflammatory speeches." To this, it may be sufficient to reply, what can be clearly proved, that a large majority of the signers had previously signified their deliberate determination to dissolve their connection with the Institution, in case of the rejection of their memorial without satisfactory reasons being assigned.

First, Ut semper,—that we believe Slavery to be a sin; and that the church, whose sin it is, in a great measure, can never prosper, or be prepared to co-operate with the Holy Spirit in bringing about the glorious purposes of the divine Re-deemer, until this shackle is thrown off.

Second, We believe that we individually and collectively have a duty to perform in the removal of this sin, and that if we stand aloof, and give not our influence against it, we are the abettors of slaveholders, and are thus doing violence to that precept of our holy religion which solemnly demands, "Be not partakers of other men's sins." And furthermore, we feel it to be our duty to act on this subject, as much as on the subject of temperance, or missions, or on any of the great questions of religion or morals, which are now agitating the community. And that while on these subjects we are not permitted either by yourself, the public, or the word of God, to remain indifferent in thought and action, so we cannot, consistently and righteously, exclude the slave from our sympathies, our prayers, and our efforts.

Third, We feel that the only effectual way to exert our influence, is by a regular, systematic co-operation, and an open declaration of our abhorrence of the sin. Were the world filled with drunkards, we could not feel our duty done, did we merely think them wrong, while we raised not our voice to warn them of their sin and danger.

Or were all mankind infidels, and contemners of God, there would here be no neutral ground for us. We should feel bound to take a decided stand, and cry aloud in the ears of the guilty, and proclaim that there was a God who, though long forbore, would yet be the punisher of sin, and the avenger of trampled justice.

Fourth, We wish to associate together, that we may the better inform ourselves on this subject, in order to pray and act more intelligently, and by our mutual encouragement, to enlist our sympathies and efforts in behalf of suffering humanity. But permit us, Sir, to state briefly, what our object is not.

It is not, to create a feverish, party excitement. On the contrary, we believe, that should you grant our request, it would greatly tend to stifle such an excitement. For what can be more likely to effect this, than for every one to think and act for himself? Or what more to create, than a disposition in one party to denounce and crush another?

Second, It is not that we wish to gratify our own self will, or follow the impulse of feeling, in opposition to our better judgment. Such is not the fact. We have been driven to it by a settled and imperious conviction of duty to God, and our self.

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What does it then mean? See Doddridge, &c.

Further questions. How Satan controls the hearts of men, we know not; but this much we know, that he does not influence them against their will, any more than a wicked man influences another against his will. In both cases, the man acts according to his free choice.

Repeat v. 3. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

What was given into his hands? Where did he come from, and go to?

Was he more exalted than any earthly prince? Why is this spoken of? What was he like to do? Why?

Read the rest of the chapter.

Pray that the great of the world may be humble and condescending, like Christ.

EVENING. Judas agrees to betray his master.

Mat. xxvi. 1, 2 Mk. xiv. and Lk. xx. 1

" 3, 4 and " 1 and " 2 last pt.  
" 5 and " 2 and " 2 last pt.  
" 14 and " 10 and " 3, 4  
" 15, 16 and " 11 and " 5, 6

Pray that our avaryes may never expose us to the temptation of the devil.

WEDNESDAY. Repeat v. 4. He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

Who arose? What garments did he lay aside? What did he take? What does 'girded' mean?

For what purpose did people lay aside their outward garments, and gird themselves? Was this the work of master or servants?

Repeat v. 5. After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.—Questions.

What was his basin? Explain the manner of reclining at table, and of servants girding washing the feet of the guests, and wiping them with the ends of the piece of cloth girded around them? 1 Sam. xxv. 4, &c.

Read Luke xvii. 7 to 10; and xxii. 24 to 30.

Pray that the disciples of Christ may be humble as he was, and seek honor only from God.

EVENING. The suddenness of Christ's appearing for the destruction of Jerusalem, a cause for constant watchfulness.

Mat. xxviii. 22 and Mk. xiii. 28 and Lk. xxi. 29, 30

" 33 and " 29 and " 31  
" 34 and " 30 and " 32  
" 35 and " 31 and " 33  
" 36 and " 32  
" 37 to 41 " 34 to 35  
" 42 and " 33 and " 36  
" 43 to end " 34 to end

Pray that we may ever be prepared for Christ's coming.

THURSDAY. Read v. 6. Questions.

Did Peter think it proper for Christ to wash his feet? Why not?

Repeat v. 7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

What did Peter not then know? When would he know it?

What Christian grace did Christ intend to teach by this act? If we are made to do or suffer any thing unpleasant or trying, for the cause of Christ, without perceiving the reason of it, what should make us submissive? See Barnes.

Read Mat. iii. 13 to end.

Read v. 8. Was that proper for Peter to say? What did he mean by it? What is the meaning of 'no part'?

If we are not submissive to the command and will of Christ, can we ever get to heaven?

Read v. 9. Was Peter now submissive?

Why?

"Simon Peter, struck with so awful an admonition, immediately says to him, that with eager affection so natural to his temper, Lord, if this washing is to be a token of my interest in thee, I most gladly acquiesce in it, and am heartily desirous that thou shouldst wash not my feet only, but also my hands, and my head too; for I desire that all my intelligent and all my executive powers may be sanctified by thy grace, and be entirely devoted to thy service." Doddridge.

Read v. 10. Why was there need only to wash the feet? What is meant by 'clean every whit'? Who were clean? Who was not?

'He that is submissive to my will, need only do the act I require of him—this is the test of his obedience, and shows that he is truly my disciple, and therefore sanctified by the spirit or clean.'

Read v. 11. Who knew? How did he know? Who was to betray him? What does 'betray' mean?

Pray that we may never excuse ourselves when a superior would condone to show us undeserved favors, for he may have a good lesson to teach us by it.

EVENING. Parable of the ten virgins. Mat. xxv. 1 to 13.

Pray that we may ever be ready to meet the call of our Savior.

FRIDAY. Read v. 12. What garments? What does the question,—'Know ye, &c.'—mean?

Repeat v. 13. Ye call me Master and Lord: and ye say well: for so I am.

What does 'Master' mean? Lord?

Repeat v. 14. If then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet—Questions.

Christians ought to do anything, however humiliating, which is necessary to show their love for their Master or his friends, or to promote the cause of piety and holiness.'

Repeat v. 15. For I have given you an example, that ye should do as I have done to you.

How should Christians do?

Can it ever be dishonorable or disgraceful to do as Christ has done?

Read 1 Peter ii. Questions on v. 21, &c.

Pray that we may follow the example of Christ with all humility.

EVENING. Parable of the talents. Mat. xxv. 14 to 30.

Pray that Christians may improve all the talents God has given them, in his service.

SATURDAY. Repeat v. 16. Verily, verily I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him;—Questions.

Who is the Lord of Christians? Whom has he sent, or commanded to be his messengers? Should we be ashamed to do anything which Christ has done?

Read Mat. x. 16 to end.

Repeat v. 17. If ye know these things, happy are ye if ye do them.

What things? What shall we be if we do them?—Does suffering or humiliation for Christ ever make the Christian unhappy?

"It will very ill become you to disdain any thing which I have not distained. These are plain instructions, but remember they are capable of being improved to the noblest practical purposes; and if indeed you know these things, you are happy if you practise them; for nothing will conduce more to your honor and comfort than an obedient regard to my instructions."

A separate double building, 27 feet by 21, with

and example, especially in all the instances of humility and condescension; but if you neglect to act agreeably to them, your seeing them, and hearing them, will be worse than in vain."—Doddridge.

Pray that we may seek our happiness in doing the will of Christ.

EVENING. The judgment day—Questions of the Judge. Mat. xxv. 31 to end.

Pray that we may so serve Christ, as at last to receive his blessing.

QUESTION. What passages of Scripture enjoin the duty of humility, in imitation of Christ?

### Religious Intelligence.

INDIANA.—This growing state has been so long overlooked by the churches, in their efforts and prayers for the west, that the brethren there begin to think it is time for them to speak out and tell their wants. A correspondent of the Home Missionary for August writes thus:

"In looking over the reports of the Home Missionary Society for the last four years, I was struck with the fact there exhibited, that the state of Indiana had received far less aid in proportion to her population or her wants, than Illinois, or Missouri, or Ohio. Compare, as an example, Indiana with Illinois. The population of Illinois has been about two thirds as great as that of Indiana. The number of churches (pres.) bears about the same proportion—ministers the same. The state of Indiana is as important in every respect as Illinois; whether we regard its political influence—the fertility of its soil—its navigable waters—its prospective plans of internal improvements—the healthiness of its climate—or its prospects for religious or educational advantages, it furnishes at least as fair prospects for eastern emigrants, or for Christian efforts, as any other western state. Our churches are making as great efforts to sustain their ministers and other objects of Christian benevolence, as those of Illinois. They are as poor, and need as much assistance, in proportion to the number, as those in Illinois; and looking at the increase of catholic influence, the influx of foreign emigration, or the important churches that are without evangelical influence, there are as weighty reasons why your society should send men into Indiana, and sustain them there, as in the other states.

I do not complain that Illinois received too much aid, but I do think that the claims of Indiana have been greatly overlooked. There are, undoubtedly, many reasons why Illinois has been the more favored state, that your society has not the means of controlling. The attention of New England Christians has been turned to Illinois as almost a terrestrial paradise, by many agents from that state, while Indiana has had but one agent in New England, till recently.

I do not write these things because of any desire to withdraw your attention from other states, but to inquire if something more cannot be done now for Indiana. Cannot you send some missionaries this year to that state, and give them as great encouragement as in other states? Can you not let the "Home Missionary" speak for us? And if our ministers do not furnish you the means, just let them feel that you are as much interested in that state as in other states. Ask them for the history of their churches, and whatever has interested our missionaries in their labors, and an account of the destitute places around them; and I shall be greatly disappointed, if you are not furnished with materials as full of thrilling interest as can be gathered from any part of the church.

While pursuing an agency in New England, I have been beyond measure astonished at the want of information respecting Indiana. Some intelligent, giving men, never heard any thing of its wants or of its character. Says one, 'Is it not a great deal further off than Illinois?' How long has it been settled? Do the people ever go to meeting? While attending associations and other public places I have often heard of the destinations of Missouri, Illinois, Michigan, Ohio, &c., but only once has Indiana been alluded to in my hearing. I have often been introduced as from Illinois. When it is known that I am from the west, ministers and people begin to inquire about Illinois and Jacksonville College. Illinois is riveted in their minds, so that after I have been conversed with on this very topic, a friend comes in, and again I hear, "this is Mr. W. from Illinois." Dr. Wisner said to me a few weeks before his death, the brethren in Indiana are to be blamed that they have not made their wants known to the eastern churches. He said "he had no idea of its comparative importance till he went there. It has been greatly neglected. Now I want the people of the eastern states to know that there is such a place as Indiana; that it is larger by 3000 square miles than New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut; that its population is one third greater than that of Illinois; that it is capable of sustaining as dense a population; that in fertility of soil, contiguity to market, and all the facilities which make it desirable for settlers, it is not inferior to any of the western states, and that it ought to share equally with the other western states in the sympathies and the prayers of the churches; that missionaries and teachers, when seeking a place to do good in the west, may not as a thing of course, think first of the other state."

The importance and encouragement to labor for seamen at Lahaina is constantly increasing. Since the last general meeting there have been ships at anchor twenty-nine weeks, which is three weeks more than one half of the time. Of the eighty-six ships, eighty-three are different ships, only three having visited Lahaina twice during the year.

If each ship has a complement of twenty-five men, which is less than the average, we shall see that 2150 seamen have been at Lahaina since the last meeting, which would make the average number in port during the nineteen weeks equal to 100.

There has been a more punctual attendance and perhaps attention to the preaching of the gospel the past year. Meetings have been held among seamen almost uniformly three times a week. One in the meeting-house at eleven o'clock on the Sabbath, and at other times on Sabbath eve, and generally on Wednesday eve on board ship. Sermons have been preached on board twenty different ships, only four of whose masters were pious.

The custom of having two meetings a week on board ship is so far established, that in a number of instances, masters not pious have made the appropriate arrangements without our suggestion. It has been common for all the masters and some of the officers to be present at all our meetings; and frequently, if any man was absent there would be an obvious and reasonable excuse. During this spring it has been a rare thing that all the masters and many of the officers have not been present at every meeting.

There has been a great demand for bibles and tracts, and especially for spelling books—and these or any other kind of books might be distributed to any extent desirable.

From two boxes, containing 270 bibles, received from the American Bible Society a year since, 160 have been given to destitute sailors, who have called and requested them. It is no uncommon thing to be informed that there are not a few in the forecastle, and probably not one forth part of the destitute supplied.

From 35 to 40,000 pages of tracts have been distributed, aside from much of the remains of the old mission library, which was kindly sent us by Mr. Chamberlain.

The distribution of bibles and tracts has furnished an opportunity for much religious conversation with seamen, which, with the blessing of God, may not be all in vain.

We have no knowledge of any conversions among seamen the past year, though many of our meetings have been peculiarly solemn, indicating the presence of the Spirit of the Lord.

The cause of intemperance has made some progress the past year. Two natives, with each about half a bottle of ardent spirits, have been detected and brought to punishment by foreigners the past season; one by a captain, the other by a resident on shore. The first was fined five dollars—the second we know not how much. It is suspected also that ardent spirits have been obtained occasionally during the seasons of shipping, but it has been in such small quantities that it has been difficult to discover its effects.

When sold at all, it is generally by natives, in vials or bamboo in their pockets, and dealt out at the rate of twenty-five cents per glass diluted—and some of the sailors say it is so dear, they cannot afford to buy it.

Early in the past season, the masters present, at their own suggestion, formed a Temperance Society, which every captain visiting Lahaina after its formation, twenty-nine in number, together with thirty-three officers, have joined. The following is a copy of the *Sailor's Magazine*.

Lahaina, Maui, Dec. 13, 1834.

Since the last general meeting, some attention has been bestowed upon seamen with encouraging success. Early in August, relying in part upon aid proffered by vote of the mission for the erection of suitable reading-rooms for seamen, we commenced a stone building, 32 feet by 20,

feet, on Mr. Spaulding's premises near the market—the most eligible spot in Lahaina; and the second of native masons and carpenters; had by a resident on shore, the materials for the accommodation of masters and officers early this spring.

Seaman's Cause at the Port of Lahaina, on the Island of Maui, one of the Sandwich Islands.

We have had frequent occasion to notice the labors of the Messrs. Richards and Spaulding,

missionaries of the American Board at Lahaina after their return from the whale ships who resorted thereto. The following is their Report for the year ending June, 1834, presented by them to the general meeting of the mission, held at Honolulu at that time. It is full of interest, and will well reward the perusal.

CONSTITUTION.

"When we look at the desolation, sin, misery, occasioned by the debasing evil of intemperance, and its effect on the moral, social, and religious characters of men at the Sandwich Islands, whether natives or visitors, we cannot but lament its baneful consequences, and feel desirous of doing what may be in our power to put a stop to the circulation of ardent spirits, from whence most, if not all the troubles experienced on board ships arise.

"Something has already been done for the suppression of this degrading evil, and far spread evil, but still more remains to be done.

"Those in authority at these islands have passed

some good and salutary laws respecting intemperance, which it behoves masters and officers to support as far as is practicable; and we whose names are affixed to this writing, do bind ourselves individually, that we will not use ardent spirits ourselves on shore, nor sell it to the natives, and that we will use our best endeavours to support the government in all their laudable exertions against intemperance.

"This Society shall be called *The Marine Association for the suppression of Intemperance at the Sandwich Islands*; and any person may become a member by signing this pledge.

*Lahaina, Island of Maui, April 14th, 1834.*

Copies of the above constitution were immediately printed at the press in Lahaina and every signer has been furnished with at least one copy. It is not in all respects what we wish it was, nor what it would have had we been called upon to form it, but we trust it will prepare the way for something more extensive and efficient in time to come.

WILLIAM RICHARDS,  
EPHRAIM SPAULDING.

Such was the Report in June, 1834. Under the date of December 12th, 1834, Mr. Spaulding writes as follows:

"What we have said in the above report, may in general be said of the past season. Within four months, forty-five ships have recruited here, and nothing in our intercourse with seamen has occurred to render the time unpleasant. We have seen no man intoxicated, though some may have had secret access to ardent spirits. The cause of temperance is gaining ground. Nearly all the masters and officers who visit us join the temperance society, which does much to check secret relishing among the natives of Lahaina.

Our meetings for seamen, which are generally three times a week, are well attended, and the gospel is listened to with apparent interest.

Our reading-rooms continue to be popular, and are obviously a great accommodation to our sea-faring friends. Eighty-three dollars have been contributed this fall towards the reading-rooms, by individuals who have not visited here before, since the rooms were built. This deducted from the \$258 remaining at the commencement of the season, leaves \$175 due to cover the whole expense; but as we occupy the basement story for a store-room, we shall consider the expense of the buildings as now covered, and shall take the subscription from the table.

We great need assistance from the Seamen's Friend Society, in books, tracts, and periodicals. Our stock of tracts is gone. The Bibles from the American Bible Society are nearly exhausted.

# NEW ENGLAND SPECTATOR.

raise this fallen world up to heaven. The twisted, clear eye sees enough in Pro-ism but an indistinct, undefined, and shapeless horror—the press of ruined nations and empires.

It is, I suppose, settled that we must have these strange words in our language henceforth, as *youths* at least. As the person who coined them has not yet favored us with their true origin and meaning, may I not venture to fix their meaning before they go farther?

*Pro-ism*;—the art of being for Christ, and of fighting for Christ with spiritual weapons.

*Anti-ism*;—the art of fighting against all sin—drunkenness, masonry, slavery, wars of every kind not excepted—with the sharp and polished sword of the spirit of God.

*Pro-ism*;—the art of building up the kingdom of Christ. *Anti-ism*;—the art of demolishing the kingdom of Satan.

Now let Pro-ism and Anti-ism go. Let them mount the wings of the wind, and be carried around the world. Let all nations study the arts designated by these strange words, and let all nations practise these arts till they have effected an immediate, total, and unconditional abolition of every sin, and the kingdoms of this world become the kingdom of our Lord and of his Christ, and he shall reign forever and ever! H. C. W.

## SPECTATOR.

Boston, Wednesday, August 12, 1835.

### Lectures on Popery.

Rev. Mr. McCalla, has, at last, the privilege of lecturing in Park street church. On Wednesday evening last, he had a tolerably full house, although there were other interesting meetings on the same evening. On Monday and Tuesday evenings of the present week, he lectured to very full houses in the same place. Perfect order was observed. On Monday evening his subject was—"The claim of papist priests to sit in judgment on the opinions of all men." Last evening it was, "Their claim of the right to punish heretics."

**FREE DISCUSSION IN BOSTON.**—A plan was lately started in Boston to raise fifty thousand dollars for the purpose of erecting a building, which should be devoted to free discussion. Abner Kneeland and his atheistic friends came forward to claim their rights, and to aid in the enterprise. The consequence has been, we believe, that the good sense of the people of Boston has prevailed, and the project has been abandoned. No great difficulty can exist in any city, in procuring a suitable place for the discussion of any subject that ought to be discussed. When public opinion closes the door against modern anti-slavery meetings, good men should rejoice.

So says the Christian Intelligencer, the Dutch Reformed paper in New York. Passing by the editors' opinions of "modern anti-slavery meetings," we would just call their attention to the subject of popery. The "Association of men" which conduct that paper, have proved the most effective champions against popery. What will they say to the following statements which we find in the last Boston Recorder?

"Sometime back before last, Rev. W. L. McCalla, a presbyterian minister from Philadelphia, arrived in this city, with letters recommending him as a lecturer on popery. On Thursday, we think it was, two of the orthodox congregational ministers of this city, and a few others, were invited to meet him, for consultation and advice. After a free and full conversation, the gentlemen present unanimously gave it as their opinion, that it is not advisable for Rev. Mr. McCalla to deliver a course of lectures on that subject, in this city at the present time."

We have the authority of Mr. McCalla for saying that this meeting of the self-constituted guardians of the moral welfare of Boston, was not called at his request; but that he simply acquiesced in it by the advice of others. We give from the Recorder the following as one of the reasons why he should not lecture, and why the churches should not be opened to him.

"We thought that our plans of operation, formed with a full knowledge and consideration of the circumstances of this city, were better than that which Mr. McCalla proposed, and gave our advice accordingly."

As we last week stated, the churches at first were all refused to him, until an individual, in spite of the junto, said,—Park-street or some other church shall be opened; and through his influence, Park-street has been opened by a vote of a bare majority.

We now ask the Intelligencer to retract his assertion, that—"No great difficulty can exist in any city, in procuring a suitable place for the discussion of any subject that ought to be discussed;" or say that popery ought not to be discussed.

**The Discussion of Slavery in Religious Papers.**

A large number of our exchange papers come to us highly charged with matter on slavery. While many of them are raising an outcry on the danger of excitement on the subject, their columns still show that it is uppermost in their thoughts, and that their thoughts will flow out from their pens. The last St. Louis Observer comes to us with nearly a whole page filled with an article "To the Presbyterians of Missouri who hold slaves,"—from Rev. Dr. Nelson. At the conclusion of it, the editor of the Observer says—

We read the above article through, pen in hand, noting such places as we thought required comment. But now that we have come to its close, we feel in no disposition for criticism. It is not in us to resist such an appeal as this. The cold, stern dictates of the judgment, give way before the warm gushing feelings of the heart. What Christian can resist it, when we tell them, that it comes from such an one as brother Nelson? Property, reputation in the world, ease have all been his; and he has sacrificed them all for Jesus' sake. For him he has suffered the spoiling of his goods, for him he has suffered the reproaches of his brethren, and the persecutions of a gain-saying world. He asks no sacrifice of others that he has not first made himself. He—why should it not be told?—has waited on his wife in sickness, has kneaded her bread and swept her house, rather than violate a good conscience in this matter—and that too, after having just liberated a large family of his own slaves. His life, since he entered upon the work of the ministry, has been one of toil, and privation, and self-denial; and God has owned and blessed him—need we wonder?—in a singular degree, as His instrument in converting souls. Many of those whom he has begotten in Christ Jesus are, doubtless, now singing their song on the "everlasting hills." It cannot be long before he will join them. It is not possible to imagine any selfish motive that could prompt him to address his brethren as he has done above. We say, therefore, Gon speed this appeal to the heart of every Christian in Missouri.

We shall, if possible, give Dr. Nelson's article, above referred to.—Ed. Spec.

**Boston Asylum and Farm School.**

To the PUBLIC.—Many inquiries have been made respecting the class of children for whom the Asylum and Farm School upon Thompson's Island is intended, and the terms upon which boys are received into it—to meet the wants of parents and others upon this subject, the managers of the institution would give notice, that the leading object of the Asylum and Farm School is, the instruction and discipline of children who require a peculiar moral care.

There are many children among us, between the ages of seven and thirteen years, who are truly disobedient to their parents, and daily the companions of other bad boys—and who, unless rescued and brought under discipline, will be the scourge of their friends, and the pests of society. These we would save from the ruin which threatens them. The House of Reformation at South Boston is for children who have committed offences which

are cognizable in a court of justice, and children can be sent to the house only by a court, in which they had been convicted of such offences. No one, on the contrary, can be sent to the Farm School by this institution only by a vote of the Board of Managers.

In the first place, no one can be admitted who is under the age of five years. Secondly—no child who has parents, or a parent or guardian, can be received into the school but upon the application of his parent or guardian, who shall apply for the admission of a boy to the school, shall be able to pay, in whole or in part, for the charge and education of the child, such payment will be required; and in case of a full payment, the parent or guardian will have the right of taking the child from the school for apprenticeship, at such time, as in the judgment of the managers, the child may be fitted for apprenticeship. If a parent or guardian shall be unable to pay for the charge and instruction of a child, such child, if a proper subject, may be received into the school for gratuitous instruction. In both cases a *surrender* of the child must be made to the Institution,—and in the last case, that is, of gratuitous instruction, or where the full hoar is not paid, the child must be surrendered to the direction of the Managers, to be apprended, or retained under their care, till he shall have arrived at the age of twenty one years.

Children, who have no parents or guardians, may be admitted upon application by those, who can show good cause for their admission. The boys received into the institution will be well instructed in their religious and naval duties, and in the knowledge usually acquired in our common schools. They will also, according to their ability, be employed upon the farm, and be formed to habits of industry, and a love of useful employments.

**SAMUEL T. ARMSTRONG**, President.

Edward S. Rand, Secretary  
Boston, Aug. 4th, 1835.

Of the above school, founded on Christian benevolence, the Catholic Sentinel of this city makes the following comments.

**THE BOSTON ASYLUM AND FARM SCHOOL FOR INDIGENT BOYS.**—We would letay a culpable disregard to the interests of Irishmen and Roman Catholics, whose humble organ, in this State, we are, if we do not denounce, promptly, the *kidnapping* artifices resorted to by a collusive society of men, to inveigle and allure little boys into proselyting institution, on which its wily managers have

one of the most modest, unassuming men you ever met with. He expresses his opinions indeed, without hesitation, and kindles into great earnestness at times; but he is as far as possible from dogmatism and illiberality. He speaks English with great purity and fluency; to which a foreigner rarely attains. His account of the state of religion in Prussia is encouraging—far beyond what I had supposed. He says the king is decidedly friendly to the evangelical cause, and he hopes a religious man. The crown prince is not only a man of fine talents, and excellent character, but decidedly, and eminently pious. Within a few years, many in the higher classes have embraced the great doctrines of the reformation, and are exerting a powerful influence in favor of the truth as it is in Jesus. Such is the demand for Calvin's Commentary on the New Testament, that 2500 copies have been sold within a period that ten years ago, would not have enabled the bookseller to have disposed of 50; and the demand is steadily increasing. In the university of Berlin, (it has about 3000 students) all the ordinary professors in the theological department are orthodox; and the truth is preached with great faithfulness and power, in many of the congregations in that capital, as well as in various parts of the kingdom. The *Anti-Slavery Society* sets forth, "that the apprentice, during his minority, shall be fed, clothed, governed, corrected (mark that word!) and employed, in such a manner as the managers may deem beneficial," to the father, or guardian, transferring unto them all his right, power and authority, in aid over said minor!" Is not this a lawless, arrogant, and tyrannical assumption of power over the liberties and minds of the children of American citizens? The caitiff managers are empowered to deprive the parents of all their natural authority, even over the religious and moral feelings of their children! Was there ever such an atrocious system of local despotism as this, obtruded on the attention of intelligent freemen? Here the poisonous fruits of fanaticism are held out to tempt the innocent children of the intelligent. Servile and debased indeed, in mind and feeling, would that parent be, while he could profit by a liberal alms-house, who would sign a nefarious contract tending to brand himself with degradation, and his child with slavery. Can any man of spirit and humanity, read the concluding paragraph of the indenture, without indignation and abhorrence? "And I bind myself to pay the Treasurer of said Corporation, the sum of \$125 for each and every week, during the minority of said —; and that I will, in no manner, either directly or indirectly, interfere with the management, direction, or government of said minor; and that I will never attempt to visit him without permission from the manager!"

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**The Discussion of Slavery in Religious Papers.**

An association with this title, was organized in Lexington, Ky. on the 15th of July. The organization of such a society in our state is a new era in the history of its colored population. Although the duty of affording them religious instruction has been heretofore partially attended to by some masters and others, no combined effort had been made to enlist in this important work the great body of our citizens.

There are two points involved in the principles of this society, to which we desire especially to direct the public attention.

1. The Union is not sectarian.

2. It has nothing to do with abolition or colonization, or any other plan for the liberation of the slaves; its single object being to afford religious instruction from the Bible to the colored population, in such manner as the master or others entrusted with the duty may think most salutary. We did not hear a single allusion to abolition or colonization throughout the whole discussion of the meeting.

Cin. Jour.

character of the colored population, is deeply to be deplored, and that its elevation ought to be a special object of attention to the Christian community.

It will be seen by the above, that the Kentucky Union is a very different thing from the American Union, sometime since formed in this city. Although the design is a good one, and under different circumstances, we should expect good would result from it, yet as we infer from the men who have the management of it, they will fail to obtain the cooperation of the colored people themselves, who are generally enlisted on the side of Mr. Birney, and will at once conclude the society is got up to counteract Mr. Birney's movements. The society will fail also, for another reason; they are deficient in that fundamental principle by which the conscience can be reached, viz. the sinfulness of slavery.

Art. 6.—An annual meeting of this society shall be held on the last Wednesday of April.

Art. 7.—The executive committee shall have power to assemble the society for the transaction of important business, at any other time, by advertising the business of the meeting three days previous to its being called.

Art. 8.—This constitution may be altered at any annual meeting by a vote of two thirds of the members present.

The constitution was adopted, and a society formed.

O. D. Hibbard, Secretary.

From the *Charleston Courier* of Thursday, July 30.

**INCENDIARY PUBLICATIONS.**—The U. S. mail, brought yesterday, by the steam packet Columbia, from New York, came to hand, filled with incendiary papers and tracts, intended for circulation throughout the southern and southwestern sections of the union.

It is certainly a monstrous abuse of this national convenience, that it should be converted into an instrument or means of assault on southern institutions, and a repetition of it will, in all probability, so inflame public indignation, as to render the United States mail unsafe, at least, in this quarter. If no measure of prevention be within the competency of the post office authorities, a remedy may, nevertheless, be found among ourselves, in the refusal of those, to whom these incendiary publications come, to apprehend all such suspicious persons, and deliver them over to the proper authorities, that they may be brought to condign punishment. To which end I especially call on the members of the board of police of each county and district, to exert the authority given to them by an act of the Legislature of the 25th Decr., 1833, of organizing in their respective beats, active and efficient patrols. I repeat the importance and necessity of much vigilance in all quarters of the state; and should it become necessary, I do hereby order the Quarter Master General, and each of the Assistant Quarter Masters General, to deliver the arms of the state into the hands of the people for their defence, taking the receipts of responsible persons for the same, and at the same time make the official dispensers.

From the *Courier of Friday*.

**ATTACK OF THE POST OFFICE.**—The recent abuse of the U. S. mail to the purpose of disseminating the vile and criminal incendiary of northern fanatics, has caused a great and general excitement in our community, and led, on Wednesday night, as may have been expected, to an attack on the post office, which, although perhaps not to be justified, nevertheless, was found among ourselves, in the refusal of those, to whom these incendiary publications come, to apprehend all such suspicious persons, and deliver them over to the proper authorities, that they may be brought to condign punishment. To which end I especially call on the members of the board of police of each county and district, to exert the authority given to them by an act of the Legislature of the 25th Decr., 1833, of organizing in their respective beats, active and efficient patrols. I repeat the importance and necessity of much vigilance in all quarters of the state; and should it become necessary, I do hereby order the Quarter Master General, and each of the Assistant Quarter Masters General, to deliver the arms of the state into the hands of the people for their defence, taking the receipts of responsible persons for the same, and at the same time make the official dispensers.

I do therefore issue this proclamation, exhorting all good citizens, and commanding the officers both civil and military, to use the most untiring vigilance to suppress all such insurrectionary movements, and to apprehend all such suspicious persons, and deliver them over to the proper authorities, that they may be brought to condign punishment. To which end I especially call on the members of the board of police of each county and district, to exert the authority given to them by an act of the Legislature of the 25th Decr., 1833, of organizing in their respective beats, active and efficient patrols. I repeat the importance and necessity of much vigilance in all quarters of the state; and should it become necessary, I do hereby order the Quarter Master General, and each of the Assistant Quarter Masters General, to deliver the arms of the state into the hands of the people for their defence, taking the receipts of responsible persons for the same, and at the same time make the official dispensers.

From the *Courier of Friday*.

**PROCLAMATION, BY H. G. RUMBLE, GOVERNOR OF THE STATE OF MISSISSIPPI.**—Whereas it has been represented to the executive, that there is a band of lawless, base, villainous white men traversing the country, endeavoring to get up an insurrection among our slaves; And whereas it has been further represented to the executive, that disclosures have been made by those concerned, well calculated to excite the most serious apprehensions that a widely extended conspiracy is on foot, calculated to produce an alarm, and to call forth the vigilance and energy of our people.

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